

apparently only ornamental strips, but in reality very essential for the stability of the building, we have numerous examples besides those at Sompting, Headbourn Worthy, and Stanton Lacy. It is to some of these examples that attention shall now be directed.

In the first place, by stating my conviction that the buildings where they occur are not, in reality, churches of so early a period as the preceding ones, although presenting certain marks of resemblance common to each other; and in the next, their resemblance to work of a later, in fact, the early English period, may be readily shewn.

In illustration of this I have selected examples taken from the churches of Headbourn Worthy and Stanton Lacy (see engravings), which shall be contrasted with the masonry of these Northamptonshire churches, as well as with the upper portion of Oxford castle. It will be at once seen that these, although in some measure analogous to parts of Harack and Earl's Barton, do yet materially differ from them in appearance, whilst they are also the creation of a later time.

For instance, though in Headbourn Worthy we find the perpendicular long and short bond as at Earl's Barton, they are in conjunction with work belonging to the time of Henry III., or Edward I., that is, long and short work in union with equilateral arches; or as in the uppermost stages of the castle at Oxford, long and short work united with late Norman, or as at Stanton Lacy with earlier Norman.

It might naturally have been supposed that a reference to the Domesday Survey would have tended to settle a question of so much obscurity as the age of several of these rude and unquestionably early churches. But little that is conclusive is supplied from this source. The precept issued for the direction of the surveyors laid no injunction upon them to make a return of churches, and therefore their notice is extremely irregular, and for this reason no direct conclusion can be drawn, nor can the question be settled by reference to this document.

Two sources of information bearing upon the history of ecclesiastical architecture seem hitherto to have met with little, if indeed any, attention. The abbatial chartularies of Great Britain probably contain a vast amount of matter bearing on this subject that deserves both carefully sifting, and comparing with the buildings to which it relates. This manuscript knowledge might very profitably be brought to bear on churches that are known to have been connected with those great establishments. To the importance of viewing ecclesiastical architecture by the aid of manorial history, as exhibited in the Inquisitiones post mortem, a more decided testimony may be borne. These illustrations may be very briefly, but conclusively, explained by the following examples, where such a method has been pursued. Passing over the noble specimens of regal architecture of a military description at Harleeb, Conway, Beaumaris, and Caernarvon, where the identity of styles, age, molds, and architecture must be undisputed, we cannot help being struck with the extraordinary resemblance in certain points of detail existing between the churches of Crick in Northamptonshire, and those of Bilton and Astley in Warwickshire, all built or re-edified by Sir Thomas Astley. The same method of comparison will also be found deserving attention when applied to the churches built or enlarged by Sir Ralph Cromwell, the lord treasurer to Henry VI., at Colly Weston in Northamptonshire, Lambley in Nottinghamshire, and Lattershall, in the county of Lincoln; and equally so the works of Bishop Burnell at Acton Burnell in Shropshire, and the chancel of the great collegiate church of Wolverhampton in Staffordshire, one of the twenty-eight manors belonging to this talented and wise prelate. The buildings in Sussex marked by the Pelham badge and buckle are well known. The students of William of Wykeham's works will probably find no difficulty in detecting at St. George's Chapel, Windsor, at Adderbury and Hanwell, in Oxfordshire, and probably at Wolverhampton, the same kind of analogy. This way, when pursued out fully, also tend to explain further the family likeness that exists between village churches throughout particular parts of a county. It is well known that the Cistercian and Cluniac orders had their own peculiar ritual and monastic arrangements, and is it

therefore an unreasonable supposition, that the friends of those and other orders likewise, should have endeavoured to copy on a smaller scale the ornaments, the decorations, and the mouldings they admirably observed at the great church of the district? At the present day, the handling of a chisel indicates to his fellow labourers the workman who was employed: the style of a building often shews, by unmistakable marks in its proportion, its design, or general character, who is the architect; and it is not hoping too much when I express the conviction that we may still obtain, by means of the present practical knowledge so generally diffused on these subjects; if united to a research of the foregoing nature, a clearer insight into, a better classification, and a positive assignment of certain structures to the piety of tenants in capite whose mouldering effigies still lie within the walls themselves, or else to other individuals whose memory may only be preserved by the national archives.

These examples will not inappropriately serve to shew how desirable it is to refrain from drawing crude and hasty generalisations, from attempting to affix precise dates to structures simply because there are found co-existing in them some features in common with similar ones elsewhere. For this reason, then, caution should be observed in coming to conclusions from anomalous or isolated portions of a building, seeing that as yet we have much inquiry to make from careful measurement, as well as from records, knowing that churches were progressive in their erection, built by degrees, as the money could be obtained for the purpose, or as the masons could proceed with their undertaking, frequently commenced by one person and finished by his successor, or built by one, and improved and decorated by another. An instance in proof of this occurs in the church of Stratford in Suffolk; the lower part of the north aisle shewing in the flint-work the name of the builder and the date of 1430, whilst the porch where the inscription terminates is marked 1412. This will at once explain why incongruities so frequently exist, why we see such perpetual modifications and adaptations, and it will supply the reasons for those transitional appearances that exist at Romsey, at St. Alban's, and at many other of our most important edifices. Nor is it undeserving consideration, when chronological difficulties arise, that many of our parish churches were built by country workmen, by men who had little creative genius, and few opportunities of examining the purest ecclesiastical models, and who therefore were constrained to copy the best things near them (which I think will at once help to account for local styles), and whilst they were necessarily to a certain extent imitators, they would often, through negligence or through a want of fully appreciating the merits of the original, disfigure their own works by introducing into them some of its defects, probably reducing the depth of the mouldings, or disregarding the relative proportions on which much of its beauty might depend, or depriving it of those decorations which enchanted the eye, and caused it to dwell with admiration on the harmony that prevailed throughout the whole structure.

There is also another reason why we should be cautious in drawing direct and positive conclusions respecting the age of village churches, namely, that the styles were always in advance in cathedral or collegiate, whilst they were retrograde in parochial buildings. It was with architectural taste as with modern fashions, the rural population were the latest in catching the new mode.

It has, indeed, often excited astonishment, that so many beautiful fabrics should have been erected in the middle ages, when the difficulty of finding resources to build a church at the present day is so well known that the fact only needs stating. But the surprise will be diminished upon considering the altered circumstances of each period. When monastic buildings and parish churches were erected, the ecclesiastics were both influenced by different feelings than what guide them at present, and their condition also was dissimilar. At that earlier time, it is true, they were personally more indigent, especially the parish priests, but they had fewer wants, necessarily fewer from the vow under which many of them lived; they were also more zealous and skilful in carrying on the architectural work that surrounded them; they lived moreover amongst those who were

animated by kindred feelings, amongst brethren, equally enthusiastic and self-denying, who sympathised and helped in the labour; thus, whilst it constituted a part of their duty, as it were, it became one of their recreations to decorate the religious house where they worshipped; and this again caused them to infuse the same ardour and the same taste at once into their superiors and their dependants.

The materials that were wanting for the purpose were usually at hand, and cost them little; the stone and the marble and the wood were easily wrought by their own tenants, whose unremitted toil they could always command; or when wages were paid they were extremely low, an opinion which is not to be negatived by urging that human wants must always keep pace with human demands and expectations, and that the difference in this respect between different periods is merely in terms of money. For after all the fact is not true; the wants of these men were the wants of nature, less artificial than those of the same class at present; their fare was coarser and simpler, beans supplied the place of wheaten food, their beverage was less stimulating and expensive, and their general habits of life were disproportionately cheaper than those of a modern artisan; added to which, these poor men believed themselves, whilst occupied in such works, to be serving the cause of God and religion, and therefore they submitted to privations and toil with patience and even joy.

It would be unfair to conceal the results of such a system; its defects were apparent in the popular insurrections that from time to time broke out and marked a progressive extension of liberty, in the gradual emancipation of the human mind, and in the naturally inherent right of following up private conviction by private judgment; it is needless to do more than barely allude to what followed. Yet in concluding the explanation I have offered it would be incomplete if I did not add that the spirit of the age was both warlike and devotional at the same time, and whilst a love of military glory inflamed the mind and aroused the fiercest passions, it was the influence of the religious orders that served to soften and lull them again to rest.

The sight of those sacred buildings which still rear their hoary pinnacles in silent praise to heaven, inspired our countrymen of old, as they should us, with a veneration for holy places. And we discharge no superstitious debt of gratitude by separating the exalted deeds of our forefathers from the lawless confusion that was mixed up with many of their actions, and giving them praise for executing the buildings we must all admire, and but vainly hope to excel.

It was no selfish or sordid spirit that was then so actively at work, no mercenary desire to aggrandise themselves by nicely balanced calculations, no speculative visions of worldly profit, from sharing in which others were excluded, but the motive power impelling them onwards through their earthly journey, was untainted by avaricious love of gain, or private gratification. The rising church absorbed every consideration; within its walls was entombed the love of native home, and family attachment and personal ambition; and thus the strongest affections, being withheld in their natural current, they were poured forth with all the increased energy of impassioned devotion upon the service of God.

THE ARCHITECTURAL SCHOOL OF DESIGN is now in a fair way of being established, in connection with the Society of Architectural Draughtsmen. Mr. Jayne, of 33, Southampton-street, Strand, is the Secretary, and will be happy to afford every information to inquirers. The preliminary meeting will be held in the rooms of the Society of Architectural Draughtsmen on Wednesday evening, the 3rd of March, at half past eight o'clock, when all who take an interest in the scheme are invited to attend.

MORE MONEY TO BE WASTED.—Are there no members of the Wellington Statue Committee who will interfere to save the subscribers' money? To take down the scaffolding in the face of the decision of the Government, founded on a universally expressed opinion, is simply to throw the cost of doing so and of re-erecting it into the kennel. Lord Morpeth is too good-natured.